A SERMON UPON THE *PASSION* OF OUR BLESSED SAVIOUR,

PREACHED

At *Guild-Hall* Chappel, on *Good-Friday*, the 13th day of *April*, 1677.

By *ISAAC BARROW*, D.D. late Chaplain in Ordinary to His Majesty, and Master of *Trinity* College in *Cambridge*.

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Printed for *Brabazon Aylmer*, at the Sign of the Three *Pidgeons* in *Cornhill*, over againſt the *Royal Exchange*, MDCLXXVIII.

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PHIL. 2. 8.

And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.

WHen, in conſequence of the original apoſtaſy from God, which did baniſh us from Paradiſe, and by continued rebel-

Cyril. c. Jul. 8. p. 278. 9. p. 303.

lions againſt him, inevitable to our corrupt and impotent nature,
Joh. 3. 36. mankind had forfeited the amity of God, (the chief of all goods, the fountain of all happineſs,)
Col. 3. 6. and had incurred his diſpleaſure, (the greateſt of all evils, the foundation of all miſery:)
Iren. 3. 33, 34. When poor man, having deſerted his natural Lord and Protec-
Iſa. 26. 13. tour, *other Lords had got dominion*
Iren. 3. 8. *over him*, ſo that he was captivated by the foul, malicious, cruel Spirits, and enſlaved to his own vain mind, to vile luſts, to wild paſſions:

When, according to an eternal
Gen. 4. 7. rule of juſtice, that ſin deſerveth puniſhment, and by an expreſs
Gen. 2. 17. Law, wherein death was enacted to the tranſgreſſours of God's
Iren. 5. 16. command, the root of our ſtock, and conſequently all its branches ſtood adjudged to utter deſtruction:

When, according to St. *Paul's* ex-

expreſſions, *all the World was become guilty before God*, (or * ſubjected to God's Judgment;) [a] *all men* (*Jews* and Gentiles) *were under ſin*, [b] *under condemnation*, [c] *under the curſe*; [d] *all men were concluded into diſobedience*, and * *ſhut up together* (as cloſe Priſoners) *under ſin*; [f] *all men had ſinned, and come ſhort of the glory of God*; [g] *Death had paſſed over all, becauſe all had ſinned:*

* Rom. 3. 19. ὑπόδικος τῷ Θεῷ.
[a] Rom. 3. 9.
[b] Rom. 5. 16, 18.
[c] Gal. 3. 10.
[d] Rom. 11. 32. εἰς ἀπείθειαν.
* Gal. 3. 22.
[f] Rom. 3. 23.
[g] Rom. 5. 12.

When, for us, being plunged into ſo wretched a condition, no viſible remedy did appear, no poſſible redreſs could be obtained here below: (For, what means could we have of recovering God's favour, who were apt perpetually to contract new debts and guilts, but not able to diſcharge any old ſcores? What capacity of mind or will had we to entertain mercy, who were no leſs ſtubbornly perverſe and obdurate in our crimes, then ignorant or in-

firm? How could we be reconciled unto Heaven, who had an innate antipathy to God and goodneſs? [a *Sin* (according to our natural ſtate, and ſecluding Evangelical grace) *reigning in our mortal bodies*, b *no good thing dweling in us*; there being a predominant *law in our members, warring againſt the law of our mind, and bringing us into captivity to the law of ſin*; a main ingredient of our c *old man* being a d *carnal mind*, which is *enmity to God*, and *cannot ſubmit to his Law*; we being * *alienated from the life of God by the blindneſs of our hearts*, and *enemies in our minds by wicked works?*] How could we revive to any good hope, who were *dead in treſpaſſes and ſins*, God having withdrawn his quickning Spirit? How at leaſt could we for one moment ſtand upright in God's ſight, upon the natural terms, excluding all ſin, and exacting perfect obedience?) When

a Rom. 6. 12, 14, 20, 22.
b Rom. 7. 18, 5.
Rom. 7. 23.
c Rom. 6. 6. Coloſſ. 3. 9. Epheſ. 4. 22.
d Rom. 8. 7. (οὐ γὰρ ὑποτάσσεται).
* Eph. 4. 18. Coloſſ. 1. 21. Rom. 5. 10.
Epheſ. 2. 5. (Rom. 6. 13, 11.)
Pſal. 143. 2.
Exod. 31. 7.

When this, I ſay, was our forlorn and deſperate caſe, then Almighty God, out of his infinite goodneſs, was pleaſed to look upon us (as he ſometime did upon *Jeruſalem*, *lying polluted in her blood*) with an eye of pity and mercy, ſo as graciouſly to deſign a redemption for us out of all that wofull diſtreſs: And no ſooner by his incomprehenſible wiſedom did he foreſee we ſhould loſe our ſelves, then by his immenſe grace he did conclude to reſtore us. Ezek. 16. 6.

But how could this happy deſign well be compaſſed? how, in conſiſtence with the glory, with the juſtice, with the truth of God, could ſuch enemies be reconciled, ſuch offenders be pardoned, ſuch wretches be ſaved? Would the Omnipotent Majeſty, ſo affronted, deſign to treat with his rebels immediately, without an interceſſour or advocate? Would the Sovereign Governour of the world Eph. 1. 4, 9, 11. & 3. 11. 2 Tim. 1. 9. 1 Pet. 1. 20. Rev. 13. 8. Rom. 16. 25. Tit. 1. 2.

world ſuffer thus notoriouſly his right to be violated, his authority to be ſlighted, his honour to be trampled on, without ſome notable vindication or ſatisfaction? Would the great Patron of Juſtice relax the terms of it, or ever permit a groſs breach thereof to paſs with impunity? Would the immutable God of truth expoſe his veracity or his conſtancy to ſuſpicion, by ſo reverſing that peremptory ſentence of death upon ſinners, that it ſhould not in a ſort eminently be accompliſhed? Would the moſt righteous and moſt holy God let ſlip an opportunity ſo advantageous for demonſtrating his perfect love of innocence, and abhorrence of iniquity? Could we therefore well be cleared from our guilt without an expiation, or re-inſtated in freedom without a ranſome, or exempted from condemnation without ſome puniſhment?

Athan. de Incarn.

Geneſ. 2. 17.

No;

No; God was ſo pleaſed to proſecute his deſigns of goodneſs and mercy, as thereby no-wiſe to impair or obſcure, but rather to advance and illuſtrate the glories of his ſovereign dignity, of his ſevere juſtice, of his immaculate holineſs, of his unchangeable ſteddineſs in word and purpoſe. He accordingly would be ſued to for peace and mercy: nor would he grant them abſolutely, without due compenſations for the wrongs he had ſuſtained; yet ſo, that his goodneſs did find us a Mediatour, and furniſh us with means to ſatiſfie him. He would not condeſcend to a ſimple remiſſion of our debts; yet ſo, that, ſaving his right and honour, he did ſtoop lower for an effectual abolition of them. He would make good his word, not to let our treſpaſſes go unpuniſhed; yet ſo, that by our puniſhment we might receive advantage. He would manifeſt his de-

deteſtation of wickedneſs in a way more illuſtrious, then if he had perſecuted it down to Hell, and irreverſibly doomed it to endleſs torment.

But how might theſe things be effected? Where was there a Mediatour proper and worthy to intercede for us? Who could preſume to ſolicit and plead in our behalf? Who ſhould dare to put himſelf between God and us, or offer to skreen mankind from the Divine wrath and vengeance? Who had ſo great an intereſt in the Court of Heaven, as to ingratiate ſuch a brood of apoſtate enemies thereto? Who could aſſume the confidence to propoſe terms of reconciliation, or to agitate a new covenant, wherewith God might be ſatisfied, and whereby we might be ſaved? Where, in Heaven or earth, could there be found a Prieſt fit to atone for ſins ſo vaſtly numerous, ſo extreamly hainous?

hainous? And whence ſhould a ſacrifice be taken, of value ſufficient to expiate for ſo manifold enormities, committed againſt the infinite Majeſty of Heaven? Who could *find out the everlaſting redemption* of innumerable ſouls, or lay down a competent ranſom for them all? not to ſay, could alſo purchaſe for them eternal life and bliſs?

αἰωνίαν λύτρωσιν εὑράμενος, Heb. 9. 12.

Theſe are Queſtions which would puzzle all the wit of man, yea, would gravel all the wiſedom of Angels to reſolve: for plain it is, that no creature on earth, none in Heaven, could well undertake or perform this work.

Where on earth, among the degenerate ſons of *Adam*, could be found *ſuch an High Prieſt as became us, holy, harmleſs, undefiled, ſeparate from ſinners?* And how could a man, however innocent and pure as a Seraphim, ſo perform his duty, as to doe more then

Heb. 7. 26.

then merit or ſatisfie for himſelf? How many lives could the life of one man ſerve to ranſome; ſeeing that it is aſſerted of the greateſt
d Pſal. 49. 7. and richeſt among men, that *None of them can by any means redeem his brother, or give to God a ranſom for him?*

And how could available help in this caſe be expected from any of the Angelical hoaſt; ſeeing (beſide their being in nature different from us, and thence improper to merit or ſatisfie for us; beſide their comparative meanneſs, and infinite diſtance from the Majeſty of God) they are but our fellow-ſervants, and have obligations to diſcharge for themſelves, and cannot be ſolvent for more then for their own debts of gratitude and ſervice to their infinitely-bountifull Creatour; they alſo themſelves needing a Saviour, to preſerve them by his grace in their happy ſtate?

Indeed,

Indeed, no creature might aſpire to ſo auguſt an honour, none could atchieve ſo marvellous a work, as to redeem from infinite guilt and miſery the nobleſt part of all the viſible Creation: none could preſume to invade that high prerogative of God, or attempt to infringe the truth of that reiterated Proclamation, *I, even I am the Lord, and beſide me there is no Saviour.* Iſa. 43. 11. 45. 21. Hoſ. 13. 4.

Wherefore, ſeeing that a ſupereminent dignity of perſon was required in our Mediatour, and that an immenſe value was to be preſented for our ranſome; ſeeing that *God ſaw there was no man, and wondred* (or took ſpecial notice) *that there was no interceſſour:* it muſt be *his arm* alone that could *bring ſalvation*; none beſide God himſelf could intermeddle therein. Iſa. 59. 16. καὶ θαύμασε, LXX.

But how could God undertake the buſineſs? Could he become a ſuitour or interceſſour to his offended

fended ſelf? could he preſent a ſacrifice, or disburſe a ſatisfaction to his own juſtice? could God alone contract and ſtipulate with God in our behalf? No; ſurely Man alſo muſt concur in the tranſaction: ſome amends muſt iſſue from him, ſomewhat muſt be paid out of our ſtock: humane will and conſent muſt be interpoſed, to ratifie a firm covenant with us, inducing obligation on our part. It was decent and expedient, that as Man, by wilfull tranſgreſſion and preſumptuous ſelf-pleaſing, had ſo highly offended, injured, and diſhonoured his Maker; ſo Man alſo, by willing obedience, and patient ſubmiſſion to God's pleaſure, ſhould greatly content, right, and glorifie him.

Here then did lie the ſtreſs; this was the knot which onely
Ephes. 1. 8. Divine wiſedom could loſe. And ſo indeed it did in a moſt effectual and admirable way: for in correſpondence

ſpondence to all the exigencies of the caſe, (that God and Man both might act their parts in ſaving us,) the Bleſſed eternal Word, the onely Son of God, by the good will of his Father, did vouchſafe to intercede for us, and to undertake our redemption; in order thereto voluntarily being ſent down from Heaven, aſſuming humane fleſh, ſubjecting himſelf to all the infirmities of our frail nature, and to the worſt inconveniencies of our low condition; therein meriting God's favour to us, by a perfect obedience to the Law, and ſatisfying God's juſtice by a moſt patient endurance of pains in our behalf; in completion of all willingly laying down his life for the ranſom of our ſouls, and pouring forth his bloud in ſacrifice for our ſins.

Luk. 1. 78. Epheſ. 1. 5. Tit. 3. 4. Rom. 5. 8.

Gal. 4. 4. Joh. 6. 38. Heb. 10. 7. Joh. 1. 14. Heb. 5. 2. 4. 15.

Epheſ. 2. 6. *Conſtit. Apoſt.* 8. 12.

1 Tim. 2. 6. Tit. 2. 14. Heb. 9 15. 2. 9. Col. 1. 22.

This is that great and wonderfull *myſtery of godlineſs*, (or of our Holy Religion,) the which

1 Tim. 3. 16.

S. *Paul* here doth expreſs, in theſe words concerning our Bleſſed Saviour; *Who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.*

In which words are contained divers points very obſervable. But ſeeing the time will not allow me to treat on them in any meaſure as they deſerve; I ſhall (waving all the reſt) inſiſt but upon one particular, couched in the laſt words, *Even the death of the Croſs*; which by a ſpecial emphaſis do excite us to conſider the manner of that Holy Paſſion, which we now commemorate: the contemplation whereof, as it is now moſt ſeaſonable, ſo it is ever very profitable.

θανάτου δὲ σταυροῦ.

Now

Now then in this kind of Paſſion we may conſider divers notable adjuncts; namely theſe. 1. Its being in appearance criminal. 2. Its being moſt bitter and painfull. 3. Its being moſt ignominious and ſhamefull. 4. Its peculiar advantageouſneſs to the deſigns of our Lord in ſuffering. 5. Its practical efficacy.

I. We may conſider our Lord's Suffering as Criminal; or as in ſemblance being an execution of juſtice upon him. *He* (as the Prophet foretold of him) *was numbred among the tranſgreſſours*; and God (ſaith S. *Paul*) *made him ſin for us, who knew no ſin:* that is, God ordered him to be treated as a moſt ſinfull or criminous perſon, who in himſelf was perfectly innocent, and void of the leaſt inclination to offend. Iſa. 53. 12. 2 Cor. 5. 21.

So in effect it was, that he was impeached of the higheſt crimes;

Joh. 5. 18. 30. &c. 7. 12. Matth. 26. 61. 27. 40. as a violatour of the Divine Laws in divers inſtances; as a deſigner to ſubvert their Religion and Temple; as an Impoſtour, deluding and ſeducing the people; as a Blaſphemer, aſſuming to himſelf the properties and prerogatives of God; as a Seditious and rebellious perſon, *perverting the nation*, inhibiting payments of tribute to *Cæſar*, uſurping Royal Authority, and ſtyling himſelf *Chriſt a King:* in a word, as a Malefactour, or one guilty of enormous offences; ſo his perſecutours avowed to *Pilate, If*, ſaid they, *he were not a malefactour, we ſhould not have delivered him up unto thee.* As ſuch he was repreſented and arraigned; as ſuch, although by a ſentence wreſted by malicious importunity, againſt the will and conſcience of the Judge, he was condemned, and accordingly ſuffered death.

Luk. 23. 2. Matth. 27. 63. *Conſt. Apo.* 5. 14. κακοποιὸς. Joh. 18. 30.

Now whereas any death or paſſion of our Lord, as being in it ſelf immenſely

immenſely valuable, and moſt precious in the ſight of God, might have been ſufficient toward the accompliſhment of his general deſigns, (the appeaſing God's wrath, the ſatisfaction of Divine Juſtice, the expiation of our guilt;) it may be inquired, why God ſhould thus expoſe him, or why he ſhould chuſe to ſuffer under this odious and ugly character. Which inquiry is the more conſiderable, becauſe it is eſpecially this circumſtance which croſſeth the fleſhly ſenſe, and worldly prejudices of men, ſo as to have rendred the Goſpel offenſive to the ſuperſtitious *Jews*, and deſpicable to conceited Gentiles. For ſo *Tryphon* in *Juſtin Martyr*, although, from conviction by teſtimonies of Scripture, he did admit the *Meſſias* was to ſuffer *hardly*, yet that it ſhould be in this *accurſed* manner, he could not digeſt. So the great adverſaries of Chriſtianity (**Celſus*, *Porphyrie*,

Cur ſi Deus juſſit, & mori voluit, non ſaltem honeſto aliquo mortis genere affectus eſt? &c. Lact. 4. 26.

Juſt. M. *Hal.* ſ. 317.

* Orig. c. *Celſ.* 2. p. 83. 7. p. 368. Aug. *de Civ. D.* 10. 28.

Cyril. c. Jul. 6. p. 194. *Julian*,) did with moſt contempt urge this exception againſt it. So

1 Cor. 1. 23. S. *Paul* did obſerve, that *Chriſt crucified was unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs.* Wherefore to avoid thoſe ſcandals, and that we may better admire the Wiſedom of God in this diſpenſation, it may be fit to aſſign ſome Reaſons intimated in Holy Scripture, or bearing conformity to its Doctrine, why it was thus ordered. Such are theſe.

1. As our Saviour freely did undertake a life of greateſt meanneſs and hardſhip, ſo upon the like accounts he might be pleaſed to undergo a death moſt loathſom and uncomfortable. There is nothing to man's nature (eſpecially to the beſt natures, in which modeſty and ingenuity do ſurvive) more abominable then ſuch a death. God for good purpoſes hath planted in our conſtitution a quick

quick ſenſe of diſgrace; and of all diſgraces that which proceedeth from an imputation of crimes is moſt pungent; and being conſcious of our innocence doth heighten the ſmart; and to reflect upon our ſelves dying under it, leaving the World with an indeleble ſtain upon our name and memory, is yet more grievous. Even to languiſh by degrees, enduring the torments of a long, however ſharp diſeaſe, would to an honeſt mind ſeem more eligible, then in this manner, being reputed and handled as a villain, to find a quick and eaſie diſpatch.

Of which humane reſentment may we not obſerve a touch in that expoſtulation, *Be ye come out as againſt a thief with ſwords and ſtaves?* If as a Man he did not like to be proſecuted as a thief; yet willingly did he chuſe it, as he did other moſt diſtaſtfull things, pertaining to our nature, (*the* Luk. 22. 52. Matt. 26. 55.

likeneſs of man,) and incident to that low condition, (*the form of a ſervant,*) into which he did put himſelf: ſuch as were, to endure penury, and to fare hardly, to be ſlighted, envied, hated, reproached through all his courſe of Life.

Nemo mihi videtur pluris æſtimare virtutem, nemo illi magis eſſe devotus, quam qui boni viri famam perdidit, ne conſcientiam perderet. Sen. *Ep.* 81.

It is well ſaid by a Pagan Philoſopher, that *no man doth expreſs ſuch a reſpect and devotion to Vertue, as doth he who forfeiteth the repute of being a good man, that he may not loſe the conſcience of being ſuch.* This our Lord willingly made his caſe, being content not onely to expoſe his Life, but to proſtitute his Fame, for the intereſts of Goodneſs.

Had he died otherwiſe, he might have ſeemed to purchaſe our welfare at a ſomewhat eaſie rate; he had not been ſo compleat a ſufferer; he had not taſted the worſt that Man is liable to endure: there had been a comfort in ſeeming

ming innocent, detracting from the perfection of his ſufferance.

Whereas therefore he often was in hazzard of death, both from the clandeſtine machinations, and the outrageous violences of thoſe who maligned him, he did induſtriouſly ſhun a death ſo plauſible, and honourable, if I may ſo ſpeak; it being not ſo diſgracefull to fall by private malice, or by ſudden rage, as by the ſolemn deliberate proceeding of men in publick authority and principal credit. Joh. 5.18.8.37, 40, 59.7. 1, 19, 25. 10. 32, 39.

Accordingly this kind of death did not fall upon him by ſurprize, or by chance; but he did *from the beginning* foreſee it; he plainly with ſatisfaction did aim at it: He (as it is related in the Goſpels) did *ſhew* his Diſciples, that it was incumbent on him by God's appointment and his own choice; that *he ought* ('tis ſaid) *to ſuffer many things, to be rejected by the chief Prieſts, Elders, and Scribes,* Joh. 6. 64. Matt. 16. 21. Luk. 9. 22. 18. 32. Mark 9. 31.

to

to be vilified by them, to be delivered up to the Gentiles, to be mocked, and ſcourged, and crucified, as a flagitious ſlave. Thus would our Bleſſed Saviour, in conformity to the reſt of his voluntary afflictions, and for a conſummation of them, not onely ſuffer in his Body by ſore wounds and bruiſes, and in his Soul by dolefull agonies, but in his Name alſo and Reputation by the fouleſt ſcandals; undergoing as well all the infamy as the infirmity which did belong to us, or might befall us: thus meaning by all means thoroughly to expreſs his charity, and exerciſe his compaſſion towards us; thus advancing his merit, and diſcharging the utmoſt ſatisfaction in our behalf.

2. Death paſſing on him as a Malefactour by publick ſentence, did beſt ſute to the nature of his undertaking, was moſt congruous to his intent, did moſt aptly repreſent what he was doing, and imply

ply the reaſon of his performance. For We all are guilty in a moſt high degree, and in a manner very notorious; the fouleſt ſhame together with the ſharpeſt pain is due to us for affronting our glorious Maker, we deſerve an open condemnation and exemplary puniſhment: wherefore He, undertaking in our ſtead to bear all, and fully to ſatisfie for us, was pleaſed to undergo the like Judgment and uſage; being termed, being treated as we ſhould have been, in quality of an hainous Malefactour, as we in truth are. What we had really acted in diſhonouring and uſurping upon God, in diſordering the world, in perverting others, that was imputed to him; and the puniſhment due to that guilt was inflicted on him. *All we like ſheep have gone aſtray, we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.* He Iſa. 53. 6.

there-

therefore did not onely ſuſtain an equivalent pain for us, but in a ſort did bear an equal blame with us, before God and Man.

Act. 2. 23. 3. Seeing *by the determinate counſel of God* it was appointed that our Lord ſhould die for us, and that not in a natural, but violent way, ſo as perfectly to ſatisfie God's juſtice, to vindicate his honour, to evidence both his indignation againſt ſin, and willingneſs to be appeaſed; it was moſt fit that affair ſhould be tranſacted in a way, wherein God's right is moſt nearly concerned, and his providence moſt plainly diſcernible; wherein it ſhould be moſt apparent that God did exact and inflict the puniſhment, that our Lord did freely yield to it, and ſubmiſſively undergo it, upon thoſe very accounts. All *judgment* (as *Moſes* of old did ſay) *is God's*, or is adminiſtred by authority derived from him, in his name, for his

Deut. 1. 17.

his intereſt; all Magiſtrates being his Officers, and inſtruments, whereby he governeth and ordereth the world, his natural Kingdom: whence that which is acted in way of formal judgment by perſons in authority, God himſelf may be deemed in a more ſpecial and immediate manner to execute it, as being done by his commiſſion, in his ſtead, on his behalf, with his peculiar ſuperintendence. It was therefore in our Lord a ſignal act of deference to God's Authority and Juſtice, becoming the perſon ſuſtained by him of our Mediatour and Proxy, to undergo ſuch a judgement, and ſuch a puniſhment; whereby he received a doom as it were from God's own mouth, uttered by his Miniſters, and bare the ſtroke of juſtice from God's hand, repreſented by his inſtruments. Whence very ſeaſonably and patiently did he reply to *Pilate, Thou hadſt no power over me,* Joh. 19. 11. (or κατ' ἐμοῦ.

(or *againſt me,*) *except it were given thee from above:* implying, that it was in regard to the originally-Supreme Authority of God his Father, and to his particular appointment upon this occaſion, that our Saviour did then frankly ſubject himſelf to thoſe inferiour powers, as to the proper miniſters of Divine juſtice. Had he ſuffered in any other way, by the private malice or paſſion of men, God's ſpecial providence in that caſe had been leſs viſible, and our Lord's obedience not ſo remarkable. And if he muſt die by publick hands, it muſt be as a criminal, under a pretence of guilt and demerit; there muſt be a formall proceſs, how full ſoever of mockery and outrage; there muſt be teſtimonies produced, how void ſoever of truth or probability; there muſt be a ſentence pronounced, although moſt corrupt and injurious: for no man is in this way per-

perſecuted, without colour of deſert: otherwiſe it would ceaſe to be publick authority, and become lawleſs violence; the proſecutour then would put off the face of a Magiſtrate, and appear as a cut-throat, or a robber.

4. In fine, our Saviour hardly with ſuch advantage, in any other way, could have diſplayed all kinds of Vertue and Goodneſs, to the honour of God, to the edification of men, to the furtherance of our ſalvation.

The Judgment-hall, with all the paſſages leading him thither, and thence to execution, attended with guards of ſouldiers, amidſt the crouds and clamours of people, were as ſo many theaters, on which he had opportune convenience, in the full eye of the world, to act divers parts of ſublimeſt Vertue: to expreſs his inſuperable Conſtancy, in atteſting truth, and maintaining a good conſcience; his

John 18. 37. 1 Tim. 6. 13.

his Meekneſs, in calmly bearing the greateſt wrongs; his Patience, in contentedly enduring the ſaddeſt adverſities; his intire Reſignation to the will and providence of God; his peaceable Submiſſion to the law and power of man; his admirable Charity, in pitying, in excuſing, in obliging thoſe by his good wiſhes, and earneſt prayers for their pardon, who in a manner ſo injurious, ſo deſpiteſull, ſo cruel, did perſecute him, yea, in gladly ſuffering all this from their hands for their ſalvation; his unſhakeable Faith in God, and unalterable Love toward him, under ſo fierce a trial, ſo dreadfull a temptation. All theſe excellent Vertues and Graces, by the matter being thus ordered, in a degree moſt eminent, and in a manner very conſpicuous, were demonſtrated, to the praiſe of God's Name, and the commendation of his Truth; for the ſettlement of our Faith

Faith and Hope; for an inſtruction and an encouragement to us of good practice in thoſe higheſt inſtances of Vertue.

It is a paſſable notion among the moſt eminent Pagan Sages, that no very exemplary Vertue can well appear otherwiſe then in notable misfortune. Whence 'tis ſaid in *Plato*, that to approve a man heartily *righteous*, *he muſt be ſcourged, tortured, bound, have his two eyes burnt out, and in the cloſe, having ſuffered all evils, muſt be impaled*, or crucified. And, * *It was* (ſaith *Seneca*) *the cup of poiſon which made* Socrates *a great man*, and *which out of priſon did transfer him to heaven*, or did procure to him that lofty eſteem; affording him opportunity to ſignalize

Magnum exemplum niſi in malâ fortunâ non invenit. Sen. de Prov. c. 3.

Ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὼ ὀφθαλμώ, τελευτῶν πάντα κακὰ παθὼν ἀνασκολοπισθήσεται. Plat. de Rep. 2.

* *Cicuta magnum Socratem fecit.* Sen. Ep. 13.
Calix venenatus, qui Socratem tranſiulit è carcere in cœlum. Sen. Ep. 67.

Æqualis fuit in tanta inæqualitate fortunæ, &c. Sen. *Ep.* 104.

Rutilii innocentia ac virtus latuerat, niſi accepiſſet injuriam; dum violatur, effulſit. Sen. *Ep.* 79.

nalize his conſtancy, his equanimity, his unconcernedneſſe for this world and life. And, *The vertue* (ſaith he again) *and the innocence of* Rutilius *would have lain hid, if it had not* (by condemnation and exile) *received injury; while it was violated, it brightly ſhone forth.* And he that ſaid this of others, was himſelf in nothing ſo illuſtrious, as in handſomely entertaining that death to which he was by the bloudy tyrant adjudged. And generally, the moſt honourable perſons in the judgment of poſterity for gallant worth, to this very end (as ſuch Philoſophers teach) were by Divine providence delivered up to ſuffer opprobrious condemnations and puniſhments, by the ingratefull malignity of their times. So that the *Greeks*, in conſiſtence with their own wiſedom and experience, could not reaſonably ſcorn that Croſs which our good Lord (did not onely, as did their

Sen. *de Provid.* 2, 3, &c. Plut. *de Stoic. Contr.* ep. 1031.

their beſt Worthies, by forcible accidentall conſtraint undergo, but) adviſedly by free choice did undertake, to recommend the moſt excellent Vertues to imitation, and to promote the moſt noble deſigns that could be, by its influence.

So great Reaſon there was, that our Lord ſhould thus ſuffer as a Criminal.

II. We may conſider, that in that kind his Suffering was moſt Bitter and Painfull. Eaſily we may imagine what acerbity of Pain muſt be endured by our Lord, in his tender lims being ſtretched forth, racked, and tentered, and continuing for a good time in ſuch a poſture; by the *piercing his hands and his feet*, parts very nervous and exquiſitely ſenſible, with ſharp nails, (ſo that, as it is ſaid of *Joſeph, the iron entred into his Soul*;) by abiding expoſed to the injuries

Pſal. 22. 16.

Pſal. 105. 18.

of the Sun ſcorching, the wind beating, the weather ſearching his grievous wounds and ſores. Such a Pain it was; and that no ſtupefying, no tranſient pain, but one both very acute, and lingring: for we ſee, that he together with his fellow-ſufferers had both preſence of mind, and time to diſ-
Mar. 15. 25, 34. courſe. Even ſix long hours did he remain under ſuch torture, ſuſtaining in each moment of them beyond the pangs of an ordinary death. But as the caſe was ſo hard and ſad, ſo the reaſon of it was great, and the fruit anſwerably good. Our Saviour did embrace ſuch a Paſſion, that in being thus content to endure the moſt intolerable ſmarts for us, he might demonſtrate the vehemence of his love; that he might ſignifie the hainouſneſs of our ſins, which deſerved that from ſuch a perſon ſo heavy puniſhment ſhould be exacted; that he might appear to yield

yield a valuable compenſation for thoſe pains which we ſhould have ſuffered; that he thoroughly might exemplifie the hardeſt duties of obedience and patience.

III. This manner of Suffering was (as moſt ſharp and afflictive, ſo) moſt Vile and Shamefull; being proper to the baſeſt condition of the worſt men, and unworthy of a free-man, however nocent and guilty. It was *ſervile ſupplicium*, a puniſhment never by the *Romans*, under whoſe Law our Lord ſuffered, legally inflicted upon free-men, but upon ſlaves onely; that is, upon people ſcarcely regarded as men, having in a ſort forfeited or loſt themſelves. And among the *Jews* that execution which moſt approached thereto, and in part agreed with it, (for their Law did not allow any ſo inhumane puniſhment,) hanging up the dead bodies of ſome that

Quod etiam homine libero, quamvis nocente, videatur indignum. Lact. 4. 26.

had been put to death, was held most infamous and execrable : for, *Cursed*, said the Law, *is every one that hangeth upon a tree*; cursed, that is, devoted to reproach and malediction : *accursed by God*, saith the Hebrew, that is, seeming to be rejected by God, and by his special order exposed to affliction.

Deut. 21. 23. Gal. 3. 13. Τοῦτο γὰρ μόνον τῆς τελευτῆς τὸ εἶδος ὑπὸ ἀρὰν ἔκειτο. Chrys. *Tom.* 6. *Or.* 61.

Indeed, according to the course of things, to be set on high, and for continuance of time to be objected to the view of all that pass by, in that calamitous posture, doth infuse bad suspicion, doth provoke censure, doth invite contempt and scorn, doth naturally draw forth language of derision, despight and detestation; especially from the inconsiderate, hard-hearted and rude vulgar, which commonly doth think, speak, and deal according to event and appearance : (—— *Sequitur fortunam semper, & odit Damnatos*——) Whence θεατρίζεσθαι, *to be made a ga-*

Heb. 10. 33.

a gazing-ſtock, or an object of reproach to the multitude, is by the Apoſtle mentioned as an aggravation of the hardſhips endured by the Primitive Chriſtians. And thus in extremity did it befall our Lord: for we reade, that the people did in that condition mock, jear, and revile him, drawing up their noſes, abuſing him by ſcurrilous geſtures, letting out their virulent and wanton tongues againſt him; ſo as to verifie that prediction, *I am a reproach of men, and deſpiſed of the people: All they that ſee me laugh me to ſcorn; they ſhoot out the lip, they ſhake the head, ſaying, He truſted in the Lord, let him deliver him, ſeeing he delighted in him.*

ἐξεμυκτήριζον· ἐνέπαιζον· ἐβλασφήμουν. Luk. 23. 35, 36. Matt. 27. 39. Pſ. 22. 6, 7, 8.

The ſame perſons who formerly had admired his glorious works, who had been raviſhed with his excellent diſcourſes, who had followed and favoured him ſo earneſtly, who had bleſſed and magni-

Matt. 9. 33. 21. 9. 12. 23.

Luk. 4. 15. fied him, (*for he*, ſaith S. *Luke*, *taught in the Synagogues, being glorified by all*,) even thoſe very perſons did then behold him with pitileſs contempt and deſpight. In correſpondence to that prophecie, Pſ. 22. 17. *they look and ſtare upon me*, εἰςήκει Luk. 23. 35. ὁ λαὸς θεωρῶν, *the people ſtood gazing* on him, in a moſt ſcornfull manner, venting contemptuous and ſpitefull reproaches; as we ſee reported in the Evangelical Story.

Thus did our Bleſſed Saviour Heb. 12. 2. *endure the croſs, deſpiſing the ſhame*. *Deſpiſing the ſhame*, that is, not ſimply diſregarding it, or (with a Stoical haughtineſs, with a Cynical immodeſty, with a ſtupid careleſneſs) ſlighting it as no evil; but not eſchewing it, or not rating it for ſo great an evil, that to decline it he would neglect the proſecution of his great and glorious deſigns.

There is innate to man an averſation and abhorrency from diſ-

gracefull

graceſull abuſe, no leſs ſtrong then are the like antipathies to pain: whence *cruel mockings and ſcourgings* are coupled as ingredients of the ſore perſecutions ſuſtained by God's faithfull Martyrs. And generally men with more readineſs will embrace, with more contentedneſs will endure the cruelty of the latter, then of the former; Pain not ſo ſmartly affecting the lower ſenſe, as being inſolently contemned doth grate upon the fancy, and wound even the mind it ſelf. For, *the wounds* of infamy *do* (as the *Wiſe man* telleth us) *go down into the innermoſt parts of the belly*, reaching the very heart, and touching the ſoul to the quick. Heb. 11. 36. Prov. 18. 8, 12. 18.

We therefore need not doubt, but that our Saviour as a man, endowed with humane paſſions, was ſenſible of this natural evil; and that ſuch indignities did adde ſomewhat of loathſomneſs to his cup of

affliction; eſpecially conſidering, that his great charity diſpoſed him to grieve, obſerving men to act ſo indecently, ſo unworthily, ſo unjuſtly toward him: yet in conſideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the *joy that was ſet before him*, when *he ſhould ſee of the travel of his ſoul, and be ſatisfied*, he moſt willingly did accept, and moſt gladly did comport with it. He *became a curſe for us*, expoſed to malediction and reviling: He *endured the contradiction* (or obloquy) *of ſinfull men:* He was *deſpiſed, rejected, and diſeſteemed of men:* He in common apprehenſion was deſerted by God, according to that of the Prophet, *We did eſteem him ſtricken, ſmitten of God, and afflicted*; himſelf even ſeeming to concur in that opinion. So was he *made a curſe for us*, that *we*, as the Apoſtle teacheth, might *be redeemed*

Heb. 12. 2.
Iſa. 53. 11.
Gal. 3. 13.
Heb. 12. 3.
Iſa. 53. 3.
Iſa. 53. 4.
Gal. 3. 13.

deemed from the curſe of the Law; that is, that we might be freed from the exemplary puniſhment due to our tranſgreſſions of the Law, with the diſpleaſure of God appearing therein, and the diſgrace before the world attending it. He choſe thus to *make himſelf of no reputation*, vouchſafing to be dealt with as a wretched ſlave, and a wicked miſcreant, that we might be exempted, not onely from the torment, but alſo from the ignominy which we had merited; that together with our life, our ſafety, our liberty, we might even recover that honour which we had forfeited and imbezzled. Phil. 2. 7.

But leſt any ſhould be tempted not ſufficiently to value theſe ſufferances of our Lord, as not ſo rare, but that other men have taſted the like; leſt any ſhould preſume to compare them with afflictions incident to other perſons, as *Celſus* did compare them with thoſe Orig. c. *Celſ.* 7. p. 368.

thoſe of *Anaxarchus* and *Epictetus*; it is requiſite to conſider ſome remarkable particulars about them.

We may then conſider, that not onely the infinite Dignity of his Perſon, and the perfect Innocency of his Life did enhance the price of his Sufferings; but ſome Endowments peculiar to him, and ſome Circumſtances adhering to his deſign, did much augment their force.

He was not onely, according to the frame and temper of humane nature, ſenſibly touched with the pain, the ſhame, the whole combination of diſaſters apparently waiting on his Paſſion; as God (when he did inſert ſenſe and paſſion into our nature, ordering objects to affect them) did intend we ſhould be, and as other men in like circumſtances would have been; but in many reſpects beyond that ordinary rate: ſo that no man, we may ſuppoſe, could have felt ſuch

ſuch grief from them as he did, no man ever hath been ſenſible of any thing comparable to what he did endure; that paſſage being truly applicable to him, *Behold and ſee, if there be any ſorrow like to my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger*; as that unparallel'd *ſweating out great lumps of bloud* may argue; and as the terms expreſſing his reſentments do intimate. For, in reſpect of preſent evils, he ſaid of himſelf, *My ſoul is exceedingly ſorrowfull to death*; he is ſaid ἀδημονεῖν, *to be in great anguiſh* and anxiety, to be in *an agony* or pang of ſorrow. In regard to miſchiefs which he ſaw coming on, he is ſaid to be *diſturb'd in ſpirit*, and to be *ſore amazed*, or diſmayed at them. To ſuch an exceeding height did the ſenſe of incumbent evils, and the proſpect of impendent calamities, the apprehenſion of his caſe, together

Lam. 1. 12.

Luk. 22. 44.

Matt. 26. 37, 38.

Luk. 22. 44.

Joh. 13. 21. 12. 27.

Mar. 14. 33.

ther with a reflexion on our condition, ſkrew up his affections.

And no wonder that ſuch a burthen, even the weight of all the ſins (the numberleſs moſt hainous ſins and abominations) that ever were committed by mankind, by appropriation of them to himſelf, lying on his ſhoulders, he ſhould feel it heavy, or ſeem to crouch and groan under it; that in the myſtical Pſalm, applied by the Apoſtle to him, he ſhould cry out, *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more then the hairs of my head, and my heart faileth me.* The ſight of God's indignation ſo dreadfully flaming out againſt ſin, might well aſtoniſh and terrify him: To ſtand, as it were, before the mouth of Hell belching fire and brimſtone in his face; to lie down in the hot-

Heb. 10. 5. Pſ. 40. 12.

teſt

teſt furnace of Divine vengeance; to quench with his own heart-bloud the wrath of Heaven, and the infernal fire, (as he did in regard to thoſe who will not rekindle them to themſelves,) might well in the heart of a man beget unconceivable and unexpreſſible preſſures of affliction. When ſuch a Father (ſo infinitely good and kind to him, whom he ſo dearly and perfectly loved) did hide his face from him, did frown on him, how could he otherwiſe then be mightily troubled? Is it ſtrange that ſo hearty a love, ſo tender a pity, contemplating our ſinfulneſs, and experimenting our wretchedneſs, ſhould be deeply touched? To ſee, I ſay, ſo plainly, to feel ſo thoroughly the horrible blindneſs, the folly, the infidelity, the imbecillity, the ingratitude, the incorrigibility, the ſtrange perverſeneſs, perfidiouſneſs, malice and cruelty of mankind in ſo

many

many inſtances, (in the Treaſon of *Judas*, in the Denial of *Peter*, in the Deſertion of all the Apoſtles, in the Spite and rage of the perſecutours, in the Falſhood of the witneſſes, in the Abuſes of the people, in the Compliance of *Pilate*, in a general Conſpiracy of friends and foes to ſin,) all theſe ſurrounding him, all invading him, all diſcharging themſelves upon him; would it not aſtone a mind ſo pure? would it not wound a heart ſo tender and full of charity?

Surely, any of thoſe perſons who fondly do pretend unto, or vainly do glory in a ſullen apathy, or a ſtubborn contempt of the evils incident to our nature and ſtate, would in ſuch a caſe have been utterly dejected: The moſt reſolved Philoſopher would have been daſhed into confuſion at the ſight, would have been cruſhed into deſperation under the ſenſe of

of thoſe evils which did aſſault Him.

With the greatneſs of the cauſes, the goodneſs of his conſtitution did conſpire to encreaſe his Sufferings. For ſurely, as his complexion was moſt pure and delicate, his ſpirit moſt vivid and apprehenſive, his affections moſt pliant and tractable; ſo accordingly would the impreſſions upon him be moſt ſenſible, and conſequently the pains which he felt (in body or ſoul) moſt afflictive.

That we in like caſes are not alike moved, that we do not tremble at the apprehenſions of God's diſpleaſure, that we are not affrighted with the ſenſe of our ſins, that we do not with ſad horrour reſent our danger and our miſery, doth ariſe from that we have very glimmering and faint conceptions of thoſe matters; or that they do not in ſo clear and lively a manner ſtrike our fancy;

(not appearing in their true nature and proper ſhape, ſo hainous and ſo hideous as they really are in themſelves and in their conſequences;) or becauſe we have but weak perſuaſions about them; or becauſe we do but ſlightly conſider them; or from that our hearts are very hard and callous, our affections very cold and dull, ſo that nothing of this nature (nothing beſide groſs material affairs) can mollifie or melt them; or for that we have in us ſmall love to God, and a ſlender regard to our own welfare; in fine, for that in ſpiritual matters we are neither ſo wiſe, ſo ſober, ſo ſerious, nor ſo good or ingenuous, in any reaſonable meaſure, as we ſhould be. But our Saviour in all thoſe reſpects was otherwiſe diſpoſed. He moſt evidently diſcerned the wrath of God, the grievouſneſs of ſin, the wretchedneſs of man, moſt truly, moſt fully, moſt ſtrongly repre-

repreſented to his mind: He moſt firmly believed, yea moſt certainly knew, what-ever God's Law had declared about them: He did exactly conſider and weigh them: His heart was moſt ſoft and ſenſible, his affections were moſt quick and excitable by their due objects: He was full of dutifull love to God, and moſt ardently deſirous of our good, bearing a more then fraternal good will towards us. Whence 'tis not ſo marvellous that as a Man, as a tranſcendently-wiſe and good man, he was ſo vehemently affected by thoſe occurrences, that his imagination was ſo troubled, and his paſſions ſo ſtirred by them; ſo that he thence did ſuffer in a manner, and to a degree unconceivable; according to that ejaculation in the *Greek* Liturgies, Διὰ τὰ ἀγνώστα σου παθήματα ἐλέησον ἡμᾶς, Χριστὲ, *By thy unknown ſufferings, O Chriſt, have mercy on us.* But farther,

IV. We may conſider, that this way of Suffering had in it ſome particular Advantages, conducing to the accompliſhment of our Lord's principal deſigns.

Its being very notorious, and laſting a competent time, were good Advantages. For if he had been privately made away, or ſuddenly diſpatched, no ſuch great notice would have been taken of it, nor would the matter of fact have been ſo fully proved, to the confirmation of our faith, and conviction of infidelity: nor had that his excellent deportment under ſuch bitter affliction (his moſt Divine Patience, Meekneſs and Charity) ſo illuſtriouſly ſhone forth. Wherefore to prevent all exceptions, and excuſes of unbelief, (together with other collateral good purpoſes,) Divine Providence did ſo manage the buſineſs, that as the courſe of his life, ſo alſo the man-

manner of his death, ſhould be moſt conſpicuouſly remarkable. *I ſpake freely to the world, and in ſecret have I done nothing*, ſaid he of himſelf; and, *Theſe things* (ſaid S. *Paul* to King *Agrippa*) *were not done in a corner.* Such were the proceedings of his life, not cloſe or clancular, but frank and open; not preſently huſhed up, but leiſurely carried on in the face of the world, that men might have the advantage to obſerve and examine them. And as he lived, ſo he died moſt publickly and viſibly; the world being witneſs of his Death, and ſo prepared to believe his Reſurrection, and thence diſpoſed to embrace his Doctrine; according to what he did foretell, *I being lifted up from the earth, ſhall draw all men to me:* for he drew all men by ſo obvious a Death to take notice of it; he drew all well-diſpoſed perſons from the wondrous conſequences of it to believe on him.

Joh. 18. 20.

Act. 26. 26.

Joh. 12. 32.

(Iren. 2. 26.)

Joh. 3. 14. him. And, *As* (ſaid he again) *Moſes did exalt the Serpent in the wilderneſs, ſo muſt the Son of man* Ezek. 4. 5. *be exalted.* As the elevation of that myſterious Serpent did render it viſible, and did attract the eyes of people toward it; whereby, God's power inviſibly accompanying that Sacramental performance, they were cured of thoſe mortiferous ſtings which they had received: ſo our Lord, being mounted on the Croſs, allured the eyes of men to behold him, and their hearts to cloſe with him; whereby, the heavenly virtue of God's Spirit co-operating, they become ſaved from thoſe deſtructive ſins, which from the Devil's ſerpentine inſtigations they had incurred.

Another Advantage of this kind of Suffering was, that by it the nature of that Kingdom which he did intend to erect was evidently ſignified: that it was not ſuch as the

the carnal people did expect, an external, earthly, temporal Kingdom, conſiſting in domination over the bodies and eſtates of men, dignified by outward wealth and ſplendour, managed by worldly power and policy, promoted by forcible compulſion and terrour of arms, affording the advantages of ſafety, quiet, and proſperity here; but a Kingdom purely ſpiritual, celeſtial, eternal; conſiſting in the governance of mens hearts and minds; adorned with endowments of wiſedom and vertue; adminiſtred by the conduct and grace of God's Holy Spirit; upheld and propagated by meek inſtruction, by vertuous example, by hearty devotion, and humble patience; rewarding its loyal ſubjects with ſpiritual joys and conſolations now, with heavenly reſt and bliſs hereafter. No other Kingdom could he preſume to deſign, who ſubmitted to this dolorous and diſ-

graceſull way of ſuffering: No other exploits could he pretend to atchieve by expiring on a Croſs: No other way could he rule, who gave himſelf to be managed by the will of his adverſaries: No other benefits would this forlorn caſe allow him to diſpenſe. So
Joh. 18. 36. that well might he then aſſert, *My Kingdom is not of this world*, when he was going in this ſignal way to demonſtrate that important truth.

It was alſo a moſt convenient
Luk. 2. 35. touch-ſtone to prove the genuine diſpoſition and worth of men; ſo as to diſcriminate thoſe wiſe, ſober, ingenuous, ſincere, generous ſouls, who could diſcern true goodneſs through ſo dark a cloud, who could love it though ſo ill-favouredly disfigured, who could embrace and avow it notwithſtanding ſo terrible diſadvantages; it ſerved, I ſay, to diſtinguiſh thoſe
Matth. 11. 6. *bleſſed* ones, who *would not be offended*

fended in him, or by *the ſcandal of the croſs* be diſcouraged from adhering to him, from the crew of blind, vain, perverſe, haughty people, who, being ſcandalized at his adverſity, would contemn and reject him. Gal. 5. 11. 1 Pet. 2. 7, 8. 1 Cor. 1. 23.

Another conſiderable Advantage was this, that by it God's ſpecial Providence was diſcovered, and his glory illuſtrated in the propagation of the Goſpel. For how could it be, that a perſon of ſo low parentage, of ſo mean garb, of ſo poor condition, who underwent ſo lamentable and deſpicable a kind of death, falling under the pride and ſpite of his enemies, ſo eaſily ſhould gain ſo general an opinion in the world (even among the beſt, the wiſeſt, the greateſt perſons) of being *the Lord of life and glory*? How, I ſay, could it happen that ſuch a miracle could be effected without God's aid and ſpecial concurrence? That King *Herod*, who from a long reign Chryſ. *Tom.* 6. *Orat.* 61. 1 Cor. 2. 8. Jam. 2. 1.

reign in flouriſhing ſtate, with proſperous ſucceſs in his enterpriſes, did attain the name of Great, or that *Veſpaſian*, who triumphantly did aſcend the Imperial throne, ſhould either of them, by a few admirers of worldly vanity, ſeriouſly be held, or in flattery be call'd the *Meſſias*; is not ſo ſtrange: but that one who was trampled on ſo miſerably, and treated as a wretched caitiff, ſhould inſtantly conquer innumerable hearts, and from ſuch a depth of extreme adverſity, ſhould be advanced to the ſublimeſt pitch of glory; that *the Stone which the builders* with ſo much ſcorn *did refuſe*, ſhould *become the Head-ſtone of the corner*; *this* (with good aſſurance we may ſay) *was the Lord's doing, and it is marvellous in our eyes.*

Pſal. 118. 22, 23.

Hereby indeed *the excellency of Divine power* and wiſedom was much glorified; by ſo impotent, ſo improbable, ſo implauſible means

2 Cor. 4. 7.
1 Cor. 1. 27.

means accompliſhing ſo great effects; ſubduing the world to obedience of God, not by the active valour of an illuſtrious Hero, but through the patient ſubmiſſion of a poor, abuſed, and oppreſſed perſon; reſtoring mankind to life and happineſs by the ſorrowfull death of a crucified Saviour.

V. Laſtly, The conſideration of our Lord's Suffering in this manner is very uſefull in application to our practice: No point is more fruitfull of wholſome inſtruction, none is more forcible to kindle devout affections, none can afford more efficacious inducements and incentives to a pious life. For what Vertue will not a ſerious meditation on the Croſs be apt to breed and to cheriſh? to what duty will it not engage and excite us?

1. Are

1. Are we not hence infinitely obliged, with moſt humble affection and hearty gratitude to adore each perſon of the Bleſſed Trinity?

That God the Father ſhould deſign ſuch a Redemption for us; *not ſparing his own Son, (the Son of his love,* dear to him as himſelf,) but *delivering him up for us,* to be thus dealt with for our ſake: That God would endure to ſee his Son in ſo pitifull a condition, to hear him groaning under ſo grievous preſſures, to let him be ſo horribly abuſed; and that for us, who deſerved nothing from him, who had demerited ſo much againſt him; for us, who were no friends to him, (for *even when we were enemies, we were reconciled to God by the death of his Son*;) who were not any ways commendable for goodneſs or righteouſneſs: (for *Chriſt did ſuffer for ſinners, the juſt for the unjuſt*; and * *God commended his love to us, that while we were ſinfull,*

Rom. 8. 32. Col. 1. 13.

Rom. 5. 10.

1 Pet. 3. 18. Rom. 5. 6. 2 Cor. 5. 19. * Rom. 5. 8.

ſinfull, Chriſt died for us :) That God thus ſhould *love us, ſending his Son to be a propitiation for our ſins*, in ſo diſmal a way of ſuffering, how ſtupendious is that goodneſs? how vaſt an obligation doth it lay upon us to reciprocal affection? If we do owe all to God, as our Maker, from whoſe undeſerved bounty we did receive all that we have; how much farther do we ſtand indebted to him as the authour of our Redemption, from whoſe ill-deſerved mercy we receive a new being, and better ſtate; and that in a way far more obliging? For God created us with a word, without more coſt or trouble: but to redeem us, ſtood him in huge expences and pains; no leſs then the debaſing his onely Son to our frailty, the expoſing him to more then our miſery, the withdrawing his face, and reſtraining his bowels from his beſt beloved. If a *Jew* then were com- 1 Joh. 4. 10.

commanded by Law, if a Gentile were obliged by Nature, to *love God with all his heart and all his ſoul*; what affection doth a Chriſtian, under the law and duty of Grace, owe unto him? by what computation can we reckon that debt? what faculties have we ſufficient to diſcharge it? what finite heart can hold an affection commenſurate to ſuch an obligation?

And how can it otherwiſe then inflame our heart with love toward the Bleſſed Son of God, our Saviour, to conſider, that merely out of charitable pity toward us, he purpoſely came down from Heaven, and took our fleſh upon him, that he might therein undergo thoſe extreme acerbities of pain, and thoſe moſt ugly indignities of ſhame for us? *Greater love* (ſaid he) *hath no man then this, that a man lay down his life for his friends:* But that God ſhould lay down his life,

Eph. 3. 19. 5. 2, 25. Gal. 2. 20. Apoc. 1. 5.

Joh. 15. 13. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις——

life, ſhould pour forth his bloud, ſhould be aſperſed with the worſt crimes, and cloathed with fouleſt ſhame, ſhould be executed on a croſs as a malefactour and a ſlave, for his enemies and rebellious traitours, what imagination can deviſe any expreſſion of charity or friendſhip comparable to this? Wherefore if love naturally be productive of love, if friendſhip juſtly meriteth a correſpondence in good will, what effect ſhould the conſideration of ſo ineffable a love, of ſo unparallel'd friendſhip have upon us?

How can any ſerious reflexion on this event fail to work hearty gratitude in us toward our good Lord? For put caſe any perſon for our ſake (that he might reſcue us from the greateſt miſchiefs, and purchaſe for us the higheſt benefits) willingly ſhould deprive himſelf of all his eſtate, (and that a very large one,) of his honour,

(and

(and that a very high one,) of his eaſe and pleaſure, (and thoſe the moſt perfect and aſſured that could be;) that he ſhould expoſe himſelf to the greateſt hazzards, ſhould endure the ſoreſt pains, and moſt diſgraceſull ignominies; ſhould proſtitute his life, and in moſt hideous manner loſe it, meerly for our ſake: Should we not then apprehend and confeſs our ſelves monſtrouſly ingrateſull, if we did not moſt deeply reſent ſuch kindneſs; if upon all occaſions we did not expreſs our thankfulneſs for it; if we did not ever readily yield all the acknowledgment and all the requital we were able? The caſe in regard to our Bleſſed Saviour is like in kind; but in degree, what-ever we can ſuppoſe doth infinitely fall below the performances of him for us, who ſtooped from the top of Heaven, who laid aſide the Majeſty and the Felicity of God for the infamies and the dolours

dolours of a Croſs, that he might redeem us from the torments of Hell, and inſtate us in the joys of Paradiſe. So that our obligations of gratitude to him are unexpreſſibly great; and we cannot with any face deny our ſelves to be moſt baſely unworthy, if the effects in our heart and life be not anſwerable.

Nor ſhould we forget, that alſo upon this account we do owe great love and thanks to God the Holy Ghoſt, who, as he did originally conſpire in the wonderfull project of our Redemption, as he did executively by miraculous operation conduct our Saviour into his fleſhly tabernacle, as he did by unmeaſurable communications of Divine virtue aſſiſt his Humanity through all the courſe of his life; ſo in this juncture he did inſpire him with Charity more then humane, and did ſupport him to undergo thoſe preſſures with invincible pa- Joh. 3. 34.

tience; and ſo did ſanctifie all this Sacerdotal performance, that our Lord, as the Apoſtle doth affirm, Heb. 9. 14. *did through the eternal Spirit offer himſelf without ſpot to God.*

2. What ſurer ground can there be of Faith in God, what ſtronger encouragement of Hope, then is ſuggeſted by this conſideration? 1 Pet. 1. 20. Eph. 1. 4. Luk. 1. 70. For if God ſtedfaſtly did hold his purpoſe, and faithfully did accompliſh his word in an inſtance ſo diſtaſtfull to his own heart and bowels; how can we ever ſuſpect his conſtancy and fidelity in any caſe? how can we diſtruſt the completion of any Divine promiſe?

Rom. 8. 32. *If God ſpared not his own Son, but delivered him up for us*, to the ſuffering of ſo contumelious affliction, how can we any ways be diffident of his bounty, or deſpair of his mercy? *how* (as the Apoſtle doth argue) *ſhall he not alſo with him freely give us all things?*

If

If ever we be tempted to doubt of God's goodneſs, will not this experiment thereof convince and ſatisfy us? For what higher kindneſs could God expreſs, what lower condeſcenſion could he vouchſafe, by what pledge could he more clearly or ſurely teſtifie his willingneſs and his delight to doe us good, then by thus ordering his deareſt Son to undergo ſuch miſeries for us?

If the greatneſs of our ſins diſcourageth us from entertaining comfortable hopes of mercy, will it not rear our hearts, to conſider that ſuch a puniſhment hath been inflicted to expiate them, which might content the moſt rigorous ſeverity; that ſuch a price is laid down to *redeem us from the curſe*, which richly may ſuffice to diſcharge it; that ſuch a ſacrifice hath been offered, which God hath avowed for moſt available, and acceptable to himſelf? So that now

Quis de ſe deſperet, pro quo tam humilis eſſe voluit Filius Dei? Aug. de Ag. Chr. c. 11.

Gal. 3. 13.

Eph. 5. 2. 1 Pet. 1. 19.

what can Juſtice exact more from us? what have we farther to doe, then with a penitent and thankfull heart to embrace the
Rom. 8. 34. mercy purchaſed for us? *Who is he that condemneth*, ſeeing *Chriſt*
1 Pet. 2. 24. *hath died*, and *hath his own ſelf born our ſins in his own body on the tree?* What-ever the wounds of our conſcience be, is not *the bloud of the croſs*, tempered with our hearty repentance, and applied by a lively faith, a ſovereign balſam, of virtue ſufficient to cure
1 Pet. 2. 24. them? and may we not *by his ſtripes be healed?* Have we not abundant reaſon, with the Holy
Rom. 5. 11. Apoſtle, to *joy in God through our Lord Jeſus Chriſt, by whom we have received the atonement?* Is it not to depreciate the worth, to diſparage the efficacy of our Lord's Paſſion, any ways to deſpair of mercy, or to be diſconſolate for guilt; as if the Croſs were not enough worthy to compenſate for our

our unworthineſs, or our Saviour's patience could not balance our diſobedience?

3. It indeed may yield great Joy and ſprightly conſolation to us, to contemplate our Lord upon the Croſs, exerciſing his immenſe Charity toward us, tranſacting all the work of our Redemption, defeating all the enemies, and evacuating all the obſtacles of our Salvation.

May we not delectably conſider him as there ſtretching forth his Arms of kindneſs, with them to embrace the world, and to receive all mankind under the wings of his protection? as there ſpreading out his Hands, with them earneſtly inviting and intreating us to accept the overtures of grace, procured by him for us? *Extendit in paſſione manus ſuas, &c.* Lact. 4. 26. Iſa. 65. 2.

Is it not ſweet and ſatisfactory, to view our great High Prieſt on that high Altar offering up his own pure Fleſh, and pouring out (Lev. 9. 22.) Chryſ. *Tom.* 6. *Or.* 82. P. Leo I. *Ep.* 83

his precious Bloud, as an univerſal complete Sacrifice, propitiatory for the ſins of mankind?

Is it not a goodly object to behold humility and patience ſo gloriouſly rearing themſelves above all worldly, all infernal pride and inſolence; by the Croſſe aſcending unto the celeſtial throne of Dignity and Majeſty ſuperlative?

Is it not pleaſant to contemplate our Lord there ſtanding erect, not onely as a reſolute Sufferer, but
Col. 2. 15. as a noble Conquerour, where *having ſpoiled principalities and powers, he made a ſolemn ſhew triumphing over them?* Did ever any Conquerour, loftily ſeated in his triumphal chariot, yield a ſpectacle ſo gallant and magnificent? was ever tree adorned with trophees ſo pompous and ſplendid?

To the exteriour view and carnal ſenſe of men, our Lord was then

then indeed expoſed to ſcorn and ſhame; but to ſpiritual and ſincere diſcerning, all his and our enemies did there hang up as objects of contempt, utterly overthrown and undone.

There the Devil, that *ſtrong* and ſturdy *one*, did hang up bound in chains, diſarmed and rifled quite baffled and confounded, mankind being reſcued from his tyrannick power. ὁ ἰσχυρός. Matth. 12. 29. Luk. 11. 21, 22. Heb. 2. 14.

There the World, with its vain pomps, its counterfeit beauties, its bewitching pleaſures, its fondly-admired excellencies, did hang up all defaced and diſparaged; as it appeeared to S. *Paul:* for, *God* (ſaith he) *forbid that I ſhould glory ſave in the croſs of Chriſt, by which the world is crucified to me, and I unto the world.* Gal. 6. 14.

There, in a moſt lively repreſentation, and moſt admirable pattern, was exhibited *the mortification of our Fleſh, with its affections* Gal. 2. 20. 5. 24. Col. 3. 5.

Rom. 8. 13. *and luſts*; and our *old man was crucified, that the body of ſin might be deſtroyed.*

1 Pet. 2. 24. There our Sins, being (as S. *Peter* telleth us) *carried up by him unto the gibbet*, did hang as marks of his victorious proweſs, as ma-

Rom. 8. 3. lefactours by him *condemned in the fleſh*, as objects of our horrour and hatred.

1 Cor. 15. 54, 55. 2 Tim. 1. 10. Heb. 2. 14. There Death it ſelf hung gaſping, with its ſting pulled out, and all its terrours quelled; his Death having prevented ours, and induced Immortality.

Eph. 2. 15, 16. There all wrath, *enmity*, ſtrife, (the banes of comfortable life,) did hang *aboliſhed in his fleſh*, and

Col. 1. 10. *ſlain upon the croſs, by the blood whereof he made peace, and reconciled all things in heaven and earth.*

There manifold yokes of bondage, inſtruments of vexation, and principles of variance, even

Col. 2. 14. all *the hand-writing of ordinances*

that

that was againſt us, did hang up *cancelled* and *nailed to the croſs.*

So much ſweet comfort by ſpiritual conſideration may be extracted from this event, which in appearance was moſt dolefull, but in effect the moſt happy that ever by Providence was diſpenſed to the world. Farther,

4. This conſideration is moſt uſefull to render us very humble and ſenſible of our Weakneſs, our Vileneſs, our Wretchedneſs. For how low was that our Fall, from which we could not be raiſed without ſuch a Depreſſion of God's onely Son? how great is that Impotency, which did need ſuch a Succour to relieve it? how abominable muſt be that Iniquity, which might not be expiated without ſo coſtly a Sacrifice? how deplorable is that Miſery, which could not be removed without commutation of ſo ſtrange a Suffering? Would the Son of God have

ἑαυτὸν ἐκένωσεν. Phil. 2. 7. have ſo *emptied*, and abaſed himſelf for nothing? would he have endured ſuch pains and ignominies for a trifle? No ſurely; if our guilt had been ſlight, if our caſe had been tolerable, the Divine Wiſedom would have choſe a more cheap and eaſie remedy for us.

Is it not madneſs for us to be conceited of any Worth in our ſelves, to confide in any Merit of our works, to glory in any thing belonging to us, to fanſie our ſelves brave, fine, happy perſons, worthy of great reſpect and eſteem; whenas our Unworthineſs, our Demerit, our forlorn eſtate did extort from the moſt gracious God a diſpleaſure needing ſuch a Reconciliation, did impoſe upon the moſt glorious Son of God a neceſſity to undergo ſuch a Puniſhment in our behalf?

How can we reaſonably pretend to any Honour, or juſtly aſſume

aſſume any regard to our ſelves, whenas the Firſt-born of Heaven, *the Lord of glory*, partaker of Divine Majeſty, was fain to *make himſelf of no reputation*, to put himſelf into *the garb of a ſervant*, and under the imputation of a malefactour, to bear ſuch diſgrace and infamy in our room, in lieu of the confuſion due to us? 1 Cor. 2. 8. Phil. 2. 7.

What more palpable confutation can there be of humane Vanity and Arrogance, of all lofty *imaginations*, all preſumptuous confidences, all turgid humours, all fond ſelf-pleaſings and ſelf-admirings, then is that tragical Croſſe, wherein, as in a glaſſe, our foul deformity, our pitifull meanneſſe, our helpleſſe infirmity, our ſad wofulneſſe are ſo plainly repreſented? 2 Cor. 10. 5.

Well ſurely may we ſay with S. *Auſtin*, *Let man now at length bluſh to be proud, for whom God is made ſo humble.* [And ſince (as he

Jam tandem erubeſcat homo eſſe ſuperbus, propter quem factus eſt humilis Deus. Aug. in Pſ. 18.

Iſte ingens morbus omnipotentem Medicum de cœlo deduxit, uſque ad formam ſervi humiliavit, contumeliis egit, ligno ſuſpendit, ut per ſalutem tantæ medicinæ curetur hic tumor. Ibid.

he doth adde) *this great diſeaſe of Soul did bring down the Almighty Phyſician from Heaven, did humble him to the form of a ſervant, did ſubject him to contumelies, did ſuſpend him on a Croſs, that this tumour by virtue of ſo great a medicine might be cured*;] may not he well be preſumed incurable, who is not cured of his Pride by this medicine; in whom neither the reaſon of the caſe, nor the force of ſuch an example can work Humility?

Quæ ſuperbia ſanari poteſt, ſi humilitate Filii Dei non ſanatur? Aug. *de Agone Chr. cap.* 11.

5. But farther, while this contemplation doth breed ſober Humility, it alſo ſhould preſerve us from baſe Abjectneſſe of mind: for it doth evidently demonſtrate, that, according to God's infallible judgment, we are very conſiderable; that our Souls are capable of high regard; that it is a great pity we ſhould be loſt and abandoned to ruine. For ſurely, had not God much * eſteemed and reſpected us, he

* *Aut verò pro minimo habet Deus hominem, propter quem mori voluit Filium ſuum?* Aug. *in Pſ.* 148.

he would not for our ſakes have ſo debaſed himſelf, or deigned to endure ſo much for our recovery: Divine Juſtice would not have exacted or accepted ſuch a ranſome for our Souls, had they been of little worth. We ſhould not therefore ſlight our ſelves, nor demean our ſelves like ſorry contemptible wretches, as if we deſerved no conſideration, no pity from our ſelves; as if we thought our Souls not worth ſaving, which yet our Lord thought good to purchaſe at ſo dear a rate. By ſo deſpiſing or diſregarding our ſelves, do we not condemn the ſentiments, do we not vilifie the Sufferings of our Lord; ſo with a pitifull meanneſs of ſpirit joining the moſt unworthy injuſtice and ingratitude? Again,

Si vobis ex terrena fragilitate viles eſtis, ex pretio veſtro vos æſtimate. Aug.

Acts 13. 46.

6. How can we reflect upon this event without extreme Diſpleaſure againſt, and hearty Deteſtation of our Sins? thoſe ſins which

which indeed did bring ſuch tortures and ſuch diſgraces upon our Bleſſed Redeemer? *Judas*, the wretch who betrayed him, the *Jewiſh* Prieſts who did accuſe and proſecute him, the wicked rout which did abuſively inſult over him, thoſe cruel hands that ſmote him, thoſe pitileſs hearts that ſcorn'd him, thoſe poiſonous tongues that mocked him and reviled him, all thoſe who were the inſtruments and abettours of his affliction, how do we loath and abhor them? how do we deteſt their names, and execrate their memories? But how much greater reaſon have we to abominate our Sins, which were the true, the principal actours of all that wofull tragedy? *He was delivered for our offences:* They were indeed the traitours, which by the hands of *Judas* delivered him up. *He that knew no ſin, was made ſin for us*, that is, was accuſed, was condemned, was executed as a ſinner

Rom. 4. 25.

2 Cor. 5. 21.

ſinner for us. It was therefore We, who by our ſins did impeach him; the ſpitefull Prieſts were but our advocates: We by them did adjudge and ſentence him; *Pilate* was but drawn in againſt his will and conſcience, to be our ſpokesman in that behalf: We by them did inflict that horrid puniſhment on him; the *Roman* executioners were but our repreſentatives therein. *He became a curſe for us*; that is, all the mockery, deriſion and contumely he endured, did proceed from us; the ſilly people were but properties acting our parts. Our Sins were they that cried out, *Crucifige*, (*Crucify him, crucify him,*) with clamours more loud and more importunate then did all the *Jewiſh* rabble: it was they, which by the borrowed throats of that baſe people did ſo outrageouſly perſecute him. *He was wounded for our tranſgreſſions, and bruiſed for our iniquities:* It was they which by the hands

Gal. 3. 13.

Iſa. 53. 5.

hands of the fierce ſouldiers, and of the rude populacy, as by ſenſeleſs engines, did buffet and ſcourge him; they by the nails and thorns did pierce his fleſh, and rend his Sacred body. Upon them therefore it is moſt juſt and fit that we ſhould turn our hatred, that we ſhould diſcharge our indignation.

7. And what in reaſon can be more powerfull toward working penitential Sorrow and Remorſe, then reflexion upon ſuch horrible effects, proceeding from our ſins? How can we forbear earneſtly to grieve, conſidering our ſelves by them to have been the perfidious betrayers, the unjuſt ſlanderers, the cruel perſecutours, and barbarous murtherers of a perſon ſo innocent and lovely, ſo good and benign, ſo great and glorious; of God's own dear Son, of our beſt Friend, of our moſt gracious Redeemer?

8. If

8. If ingenuity will not operate ſo far, and hereby melt us into contrition; yet ſurely this conſideration muſt needs affect us with a religious Fear. For can we otherwiſe then tremble to think upon the hainous guilt of our ſins, upon the dreadfull fierceneſs of God's wrath againſt them, upon the impartial ſeverity of Divine judgment for them, all ſo manifeſtly diſcovered, all ſo livelily ſet forth in this diſmal ſpectacle? If the view of an ordinary execution is apt to beget in us ſome terrour, ſome dread of the Law, ſome reverence toward Authority; what awfull impreſſions ſhould this ſingular example of Divine Juſtice work upon us? Pſal. 119. 120.

How greatly we ſhould be moved thereby, what affections it ſhould raiſe in us, we may even learn from the moſt inanimate creatures: for the whole world did ſeem affected thereat with horrour and confuſion; the frame of things

was diſcompoſed and diſturbed; all Nature did feel a kind of compaſſion and compunction for it. The Sun (as from averſion and ſhame) did hide his face, leaving the world covered for three hours with mournfull blackneſs; the Bowels of the earth did yern and quake; the Rocks did ſplit; the Veil of the Temple was rent; the Graves did open themſelves, and the Dead bodies were rouzed up. And can we then (who are the moſt concerned in the event) be more ſtupid then the Earth, more obdurate then Rocks, more drowzy then interr'd Carcaſes, the moſt inſenſible and immovable things in nature? But farther,

9. How can the meditation on this event doe otherwiſe then hugely Deterr us from all wilfull diſobedience and commiſſion of ſin? For how thereby can we violate ſuch engagements, and thwart ſuch an example of obedience?

ence? how thereby can we abuſe ſo wonderfull goodneſs, and diſoblige ſo tranſcendent charity? how thereby can we reject that gentle dominion over us, which our Redeemer did ſo dearly purchaſe, or renounce *the Lord that bought us* at ſo high a rate? with what heart can we bring up on the ſtage, and act over that direfull tragedy, renewing all that pain and all that diſgrace to our Saviour; as the Apoſtle teacheth that we doe by Apoſtaſy, *crucifying to our ſelves the Son of God afreſh, and putting him to an open ſhame?* Can we without horrour *tread under foot the Son of God, and count the bloud of the Covenant an unholy thing*; (as the ſame divine Apoſtle ſaith all wilfull tranſgreſſours do;) vilifying that moſt ſacred and precious Bloud, ſo freely ſhed for the demonſtration of God's mercy, and ratification of his gracious intentions toward us,

Tit. 2. 14.
1 Pet. 1. 18, 19.
Rom. 14. 9.
2 Cor. 5. 15.
2 Pet. 2. 1.
1 Cor. 6. 20.

Heb. 6. 6.
ἀνασταυροῦντες.

Heb. 10. 29.

ἑκουσίως ἁμαρτανόντων ἡμῶν.
verſ. 26.

κενὸν ἡγησάμενος.

as a thing of no ſpecial worth or conſideration; deſpiſing all his ſo kind and painfull endeavours for our Salvation; defeating his moſt charitable purpoſes, and earneſt deſires for our wellfare; rendring all his ſo bitter and loathſom Sufferings in regard to us utterly vain and fruitleſs, yea indeed very hurtfull and pernicious? for if the Croſs do not ſave us from our ſins, it will much aggravate their guilt, and augment their puniſhment; bringing a ſeverer condemnation, and a ſadder ruine on us. Again,

10. This conſideration affordeth very ſtrong engagements to the practice of Charity towards our neighbour. For what heart can be ſo hard, that the bloud of the Croſs cannot mollifie into a charitable and compaſſionate ſenſe? Can we forbear to love thoſe, toward whom our Saviour did bear ſo tender affection, for whom he was

was pleaſed to ſuſtain ſo wofull tortures and indignities? Shall we not, in obedience to his moſt urgent commands, in conformity to his moſt notable example, in gratefull return to him for his benefits, who thus did gladly ſuffer for us, diſcharge this moſt ſweet and eaſie duty towards his beloved friends? Shall we not be willing, by parting with a little ſuperfluous ſtuff for the relief of our poor brother, to requite and gratifie him, who, to ſuccour us in our diſtreſſe, moſt bountifully did part with his wealth, with his glory, with his pleaſure, with his life it ſelf? Shall we not meekly comport with an infirmity, not bear a petty neglect, not forgive a ſmall injury to our brother, whenas our Lord did for us, and from us bear a Croſs, to procure remiſſion for our innumerable moſt hainous affronts and offences againſt Almighty God? Can a

2 Cor. 8. 9.

Eph. 4. 32. Col. 3. 13.

heart void of mercy and pity, with any reaſon or modeſty pretend to the mercies and compaſſions of the Croſs? Can we hope, that God for *Chriſt*'s ſake will pardon us, if we for *Chriſt*'s ſake will not forgive our neighbour?

Joh. 15. 12. Can we hear our Lord ſaying to us, *This is my command, That ye love one another, as I have loved* Joh. 13. 35. *you*; and, *Hereby ſhall all men know that ye are my diſciples, if ye love one another?* Can we hear S. *Paul* Eph. 5. 2. exhorting, *Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour*; and, *We that are ſtrong ought to bear the iniquities of the* Rom. 15. 1, 3. *weak*—*For even Chriſt pleaſed not himſelf, but, as it is written, The reproaches of them that reproached thee, fell on me?* Can we attend to 1 Joh. 4. 11. S. *John*'s arguing, *Beloved, if God* 3. 16. *ſo loved us, then ought we alſo to love one another. Hereby we perceive*

the

the love of God, becauſe he laid down his life for us: wherefore we ought to lay down our lives for the brethren?

Can we, I ſay, conſider ſuch Precepts, and ſuch Diſcourſes, without effectually being diſpoſed to comply with them for the ſake of our crucified Saviour; all whoſe Life was nothing elſe but one continual recommendation and enforcement of this duty; but his Death eſpecially was a pattern moſt obliging, moſt incentive thereto? This uſe of the Point is the more to be regarded, becauſe the Apoſtle doth apply it hereto, our Text coming in upon that occaſion: for having pathetically exhorted the *Philippians* to all kinds of charity and humble condeſcenſion, he ſubjoyneth, *Let this mind be in you which was in Chriſt Jeſus; Who being in the form of God*, &c. Phil. 2. 5. —

11. But furthermore, What can be more operative then this point

toward breeding a Diſregard of this world with all its deceitfull vanities, and miſchievous delights; toward Reconciling our minds to the worſt condition into which it can bring us; toward Supporting our hearts under the heavieſt preſſures of affliction which it can lay upon us? For can we reaſonably expect, can we eagerly affect, can we ardently deſire great proſperity, whenas the Son of God, our Lord and Maſter, did onely taſte ſuch adverſity? How can we refuſe, in ſubmiſſion to God's pleaſure, contentedly to bear a ſlight grievance, whenas our Saviour gladly did bear a Croſs, infinitely more diſtaſtfull to carnal will and ſenſe then any that can befall us? Who now can admire thoſe ſplendid trifles, which our Lord never did regard in his life, and which at his death onely did ſerve to mock and abuſe him? Who can reliſh thoſe ſordid pleaſures, of which

which he living did not vouchſafe to taſte, and the contraries whereof he dying choſe to feel in all extremity? Who can diſdain or deſpiſe a ſtate of ſorrow and diſgrace, which he, by voluntary ſuſception of it, hath ſo dignified and graced; by which we ſo near reſemble and become conformable to him; by which we concur and partake with him; yea, by which in ſome caſes we may promote, and after a ſort complete his deſigns, *filling up*, (as S. *Paul* ſpeaketh) *that which is behind of the afflictions of Chriſt in our fleſh?*

Rom. 8. 17. Phil. 3. 10. Apoc. 1. 9. 1 Pet. 4. 13.

Coloſ. 1. 24.

Who now can hugely prefer being eſteemed, approved, favoured, commended by men, before infamy, reproach, deriſion, and perſecution from them; eſpecially when theſe do follow conſcientious adherence to righteouſneſs? Who can be very ambitious of worldly honour and repute, covetous of wealth, or greedy of pleaſure,

Cogitemus crucem ejus, & divitias luctum eſſe putabimus. Cyprian. ad Nepot. Epiſt. 2.

ſure, who doth obſerve the Son of God chuſing rather to hang upon a Croſs, then to ſit upon a Throne; inviting the clamours of ſcorn and ſpite, rather then acclamations of bleſſing and praiſe; deveſting himſelf of all ſecular power, pomp, plenty, conveniencies and ſolaces; embracing the garb of a ſlave, and the repute of a malefactour, before the dignity and reſpect of a Prince, which were his due, which he moſt eaſily could have obtained?

Quis beatam vitam eſſe arbitretur in iis, quæ contemnenda eſt docuit Filius Dei? Aug. *de Ag. Chr. cap.* 11.

Can we imagine it a very happy thing, to be high and proſperous in this world, to ſwim in affluence and pleaſure? Can we take it for a miſery, to be mean and low, to conflict with ſome wants and ſtreights here; ſeeing the Fountain of all happineſs did himſelf purpoſely condeſcend to ſo forlorn a ſtate, and was pleaſed to become ſo deep a Sufferer? If with devout eyes of our mind we do

do behold our Lord, hanging naked upon a gibbet, beſmeared all over with ſtreams of his own bloud, groaning under ſmart anguiſh of pain, encompaſſed with all ſorts of diſgracefull abuſes, *yielding* (as it was foretold of him) *his back to the ſmiters, and his cheeks to them who plucked off the hair, hiding not his face from ſhame and ſpitting*; will not the imagination of ſuch a ſpectacle dim the luſtre of all earthly grandeurs and beauties, damp the ſenſe of all carnal delights and ſatisfactions, quaſh all that extravagant glee which we can find in any wild frolicks, or riotous merriments? will it not ſtain all our pride, and check our wantonneſs? will it not diſpoſe our minds to be ſober, placing our happineſs in things of another nature, ſeeking our content in matters of higher importance; preferring obedience to the will of God before compliance Iſa. 56.

ance with the fancies and deſires of men? according to that precept of S. *Peter*, *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind — ſo as no longer to live the remaining time in the fleſh, to the luſts of men, but to the will of God.*

1 Pet. 4. 1, 2. Græc.

12. This indeed will inſtruct and incline us chearfully to Submit unto God's will, and gladly to accept from his hand what-ever he diſpoſeth, however grievous and afflictive to our natural will; this point ſuggeſting great commendation of Afflictions, and ſtrong conſolation under them. For if ſuch hardſhip was to our Lord himſelf a ſchool of duty, *he* (as the Apoſtle ſaith) *learning obedience from what he ſuffered*; if it was to him a fit mean of perfection, as the Apoſtle doth again imply when he ſaith, *that it became God to perfect the captain of our ſalvation by*

ἔμαθεν ἀφ' ὧν ἔπαθεν, Heb. 5. 8.

Heb. 2. 10.

by ſuffering; if it was an attractive of the Divine favour even to him, as thoſe words import, *Therefore the Father loveth me, becauſe I lay down my life*; if it was to him a ſtep toward glory, according to that ſaying, *Was not Chriſt to ſuffer, and ſo to enter into his glory?* yea, if it was a ground of conferring on him a ſublime pitch of dignity above all creatures, *God for this obedience having exalted him, and given him a name above all names*; *We ſeeing Jeſus— for the ſuffering of death, crowned with glory and honour*; the heavenly ſociety in the *Revelations* with one voice crying out, *Worthy is the Lamb that was ſlain (who redeemed us to God by his bloud) to receive power, and riches, and wiſedom, and ſtrength, and honour, and glory, and bleſſing:* If Affliction did miniſter ſuch advantages to him; and if by our conformity to him in undergoing it, (with like equanimity, humility,

Joh. 10. 17.

Luk. 24. 26.

Phil. 2. 9.

Heb. 2. 9.

Rev. 5. 12, 9.

lity, and patience) it may afford the like to us; what reaſon is there that we ſhould any-wiſe be diſcompoſed at it, or diſconſolate under it? Much greater reaſon, ſurely, there is, that, with S. *Paul*, and all the Holy Apoſtles, we ſhould * rejoyce, boaſt, and exult in our tribulations: far more cauſe we have, with them, to eſteem it a favour, a privilege, an ornament, a felicity to us, then to be diſpleaſed and diſcontented therewith.

* (Rom. 5. 3. Col. 1. 24. Matth. 5. 12. Luk. 6. 23. Phil. 1. 29. Act. 5. 41. Jam. 1. 2. Heb. 10. 34. 1 Pet. 1. 7. Heb. 12. 2.— 1 Cor. 1. 4.—)

To doe thus is a duty incumbent on us as Chriſtians. For, * *He*, ſaith our Maſter, *that doth not take up his croſs, and follow me, is not worthy of me; He that doth not carry his croſs, and go after me, cannot be my diſciple.* He that doth not willingly take the croſs when it is preſented to him by God's hand, he that doth not contentedly bear it when it is by providence impoſed on him, is no wiſe

1 Theſ. 3. 3. Rom. 8. 29. Act. 14. 22. 2 Tim. 3. 12. * Matth. 10. 38. 16. 24. Luk. 14. 27. 9. 23.

Greg. Naz. *Orat.* 38. *p.* 623.

wiſe worthy of the honour to wait on *Chriſt*; he is not capable to be reckoned among the Diſciples of our Heavenly Maſter. He is *not worthy of Chriſt*, as not having the courage, the conſtancy, the ſincerity of a Chriſtian; or of one pretending to ſuch great benefits, ſuch high privileges, ſuch excellent rewards, as *Chriſt* our Lord and Saviour doth propoſe. He *cannot be Chriſt's diſciple*, ſhewing ſuch an incapacity to learn thoſe needfull leſſons of humility and patience dictated by him; declaring ſuch an indiſpoſition to tranſcribe thoſe Copies of ſubmiſſion to the Divine will, ſelf-denial, and ſelf-reſignation, ſo fairly ſet him by the inſtruction and example of *Chriſt*: for *Chriſt* (ſaith S. *Peter*) *ſuffered for us, leaving us an example, that we ſhould follow his ſteps.* ὑπογραμμὸν ὑπολιμπάνων, 1 Pet. 2. 21.

13. The willing ſuſception and the chearfull ſuſtenance of the Croſs is indeed the expreſs condition,

tion, and the peculiar character of our Chriſtianity; in ſignification whereof, it hath been from moſt ancient times a conſtant uſage to mark thoſe who enter into it with the figure of it. The Croſs, as the inſtrument by which our Peace with God was wrought, as the ſtage whereon our Lord did act the laſt part of his marvellous obedience, conſummating our Redemption, as the field wherein the Captain of our Salvation did atchieve his noble victories, and erect his glorious trophees over all the enemies thereof, was well aſſumed to be the badge of our profeſſion, the enſign of our ſpiritual warfare, the pledge of our conſtant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and ſole glory doth conſiſt: for *God forbid*, ſaith S. *Paul*, *that I ſhould glory ſave in the croſs of Chriſt.*

τὸ τρόπαιον τῦ σταυρῦ. *Conſt. Apoſt.* 8. 12.

Gal. 6. 14.

14. Let

14. Let it be *to the Jews a ſcandal*, (or offenſive to their fancy, prepoſſeſſed with expectations of a *Meſſias* flouriſhing in ſecular pomp and proſperity,) let it be *folly to the Greeks*, (or ſeem abſurd to men puff'd up and corrupted in mind with fleſhly notions and maximes of worldly craft, diſpoſing them to value nothing which is not gratefull to preſent ſenſe or fancy,) that God ſhould put his own moſt beloved Son into ſo very ſad and deſpicable a condition; that ſalvation from death and miſery ſhould be procured by ſo miſerable a death; that eternal joy, glory and happineſs ſhould iſſue from theſe fountains of ſorrow and ſhame; that a perſon in external ſemblance devoted to ſo opprobrious uſage, ſhould be the Lord and Redeemer of mankind, the King and Judge of all the world; Let, I ſay, this doctrine be ſcan-

1 Cor. 1. 23.

Orig. *in Celſ.* 3. p. 79.

dalous and diſtaſtfull to ſome perſons tainted with prejudice; let it be ſtrange and incredible to others blinded with ſelf-conceit; let all the inconſiderate, all the proud, all the profane part of mankind openly with their mouth, or cloſely in heart, ſlight and reject it: Yet to us it muſt appear gratefull and joyous; to us it is πιστὸς λόγος, *a faithfull* and moſt credible *propoſition, worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners*, in this way of ſuffering for them: To us, who diſcern by a clearer light, and are endowed with a purer ſenſe, kindled by the Divine Spirit; from whence we may with comfortable ſatisfaction of mind apprehend and taſte, that God could not in a higher meaſure, or fitter manner illuſtrate his glorious attributes of Goodneſs and Juſtice, his infinite Grace and Mercy toward

1 Tim. 1. 15.
2 Tim. 2. 11.

ward his poor creatures, his holy Diſpleaſure againſt wickedneſs, his impartial Severity in puniſhing iniquity and impiety, or in vindicating his own ſacred honour and authority, then by thus ordering his onely Son, cloathed with our nature, to ſuffer for us; that alſo true Vertue and Goodneſs could not otherwiſe be taught, be exemplified, be commended and impreſſed with greater advantage.

Since thereby indeed a Charity and Humanity ſo unparallel'd, (far tranſcending theirs who have been celebrated for devoting their lives out of love to their countrey, or kindneſs to their friends,) a Meekneſs ſo incomparable, a Reſolution ſo invincible, a Patience ſo heroical, were manifeſted for the inſtruction and direction of men; ſince never were the vices and the vanities of the world (ſo prejudi-

cial to the welfare of mankind) ſo remarkably diſcountenanced; ſince never any ſuffering could pretend to ſo worthy and beneficial effects, the expiation of the whole world's ſins, and reconciliation of mankind to God, the which no other performance, no other ſacrifice did ever aim to procure; ſince, in fine, no Vertue had ever ſo glorious rewards, as ſovereign dignity to him that exerciſed it, and eternal happineſs to thoſe who imitate it; ſince, I ſay, there be ſuch excellent uſes and fruits of the Croſs born by our Saviour: we can have no reaſon to be offended at it, or aſhamed of it; but with all reaſon heartily ſhould approve, and humbly adore the deep wiſedom of God, together with all other his glorious attributes diſplayed therein. To whom therefore, as is moſt due, let us devoutly render

1 Joh. 2. 2.
2 Cor. 5. 19.

der all glory and praiſe. And,

Unto him that loved us, and washed us from our ſins in his bloud, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever. Apoc. 1. 5, 6.

Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb, for ever and ever. Amen. Apoc. 5. 13.

THE END.

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